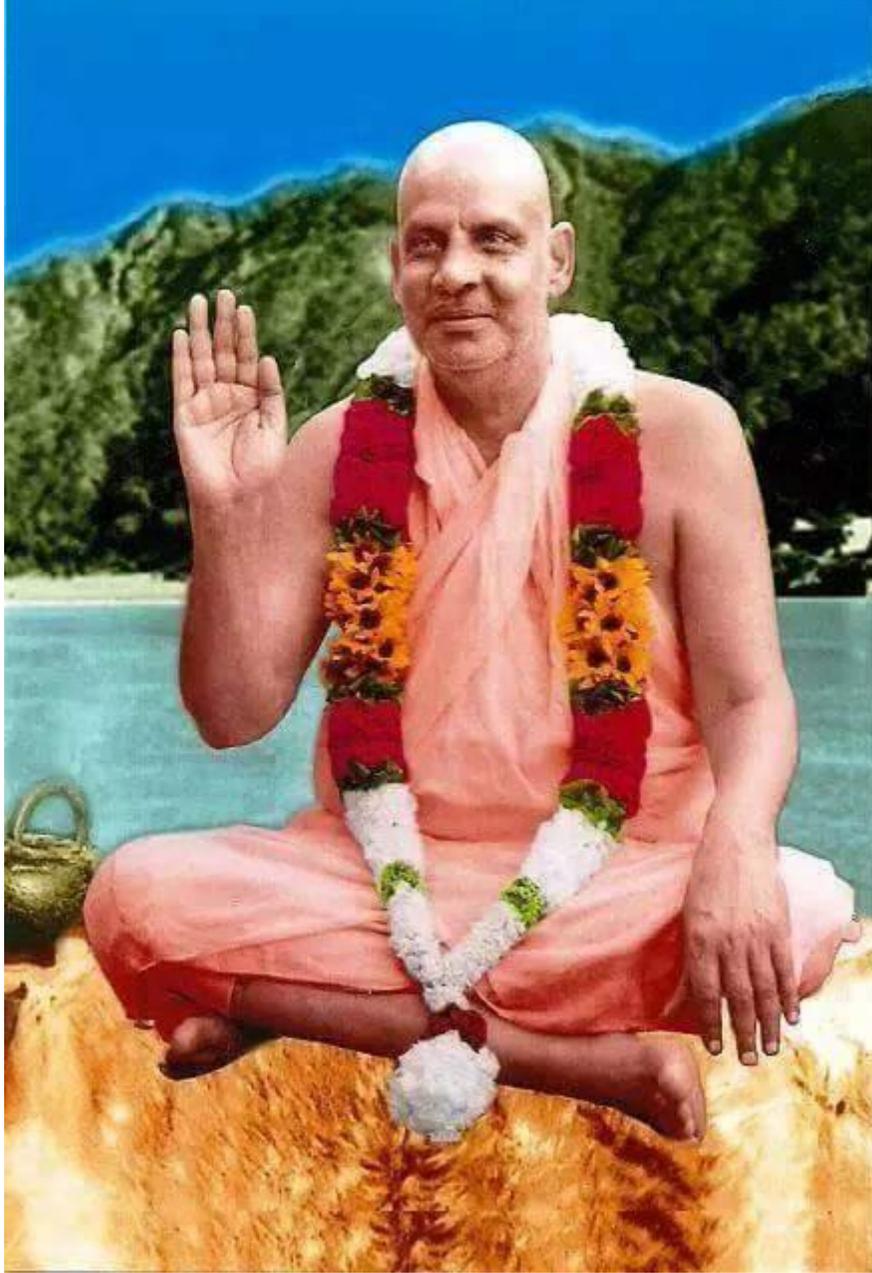


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SIVANANDA YOGA KENDRA-CHENNAI

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(Serve, Love, Give, Purify, Meditate, Realize-Swami Sivananda -1887-1963)

***MISSION - HUMANITY* :-**

I will now share with you five ways, that I evolved out of my experience with youth, to help them humanity.

- 1. Give Youth Opportunities to Serve. It is an eternal truth that the greatest satisfaction we find in life is not in getting for ourselves but that which is given for the benefit of another. The principle is "what can I give? what can I receive?"*
- 2. Connect Youth with the Word of God. Scriptures contain the record of the self-revelation of God to human beings. Every home has to have a small library, say about ten books. One of them definitely should be the Bible.*
- 3. Cultivate the virtue of consistency. It does not make sense to occasionally 'fill up' with water, and then let it run out between. The same thing is true spiritually. Spiritual thirst is a need for living water. Every home should have a spiritual life.*
- 4. Creating family environment where children can learn truths for themselves. Our most important influence is the family. They are important because the family has the opportunity at the start of a child's life to provide a good environment.*
- 5. Work Together toward a Common Goal. Leaders who provide example, encouragement, and support are the most important people in the lives of young men and young women. As leaders learn about each young man and young woman, they can better help and empower them.*

- Bharat Ratna Dr. APJ Abdul Kalam

(speech during the dedication ceremony of "Chidananda Sevashram" at JN Tata Auditorium; Bangalore)

****DESIRE****

by Sri Swami Sivananda

**Desire is an impulse (conative) towards an object.* It is kept alive by imagination of the object s*

**Desire is an earnest longing for attaining some object or goal. It is a wish to enjoy an object. An*

*Desire to see has become the eyes; desire to hear has become the ears; desire to taste has become the
nose; desire to touch has become the skin; desire to work has become the hand; desire to speak has
walk has become the feet; desire to copulate has become the organ of reproduction. *Desire is the n*

*Desires are the conative tendencies of your instincts. An instinct is an involuntary prompting to
philosophy, desire is born of Avidya or ignorance. There are neither desires, nor cravings, nor lon
transcendent. It is not touched by even a trace of desire. It is absolutely free from Maya or Mala*

*When you think of an object, you feel a sort of stirring within you. There is an impulse to action
desire arises to attain the object. Then there is Cheshta or Prayatna (effort). You begin to think in
possess the object. *By the force of mere thought of an object, a tendency or hidden subtle Vasana
begin to work.* You obtain the object and enjoy it.*

**Vasana is a subtle form of desire. It is hidden desire. Vasanas assume the form of desire which is
hankering after sensual objects. *Vasana is intermingled with Samskaras or impressions.* Vasana
Samskaras in turn generate Vasanas. *The rotation of this never-ending wheel of Vasana and Sa
which causes births and deaths.**

Impulses are of three kinds, viz., impulse of thought, impulse of speech and impulse of action.

Impulse, instinct, desires, cravings, are all modifications of Prakriti or Gunas. Just as the iron particles, impulses, instincts, etc., derive their force or Chetana Sakti from Brahman only, the source of everything.

*Abhinivesa is clinging to this earthly life. This is fear of death. *This is one of the five afflictions born of Avidya or ignorance. This is synonymous with Bergson's 'elan Vital,' Schopenhauer's 'will' and the concept of Lord Buddha. *This clinging to mundane life is the cause for rebirth. This clinging should be overcome through discrimination and enquiry of 'who am I?'.**

If you wish to withdraw yourself from the objects of senses, you will have to shut out the three doors through which you perform the conative, the cognitive and the affective processes. The mind runs outside through conation, cognition and affection. Conation is activity. Cognition is perception. Affection is love towards objects. Conation is at the root of all actions through Kriya Sakti. The process of cognition is done through Jnana Sakti. The process of affection is done through Ananda Sakti.

*Do not allow the mental energy to run in these directions. *Through the practice of Japa, Pranayama, Karma, enquiry, meditation and devotion you can fix your mind on the Lord or the Atman.**

From the Avidya Sakti desire arises to enjoy the external objects of desire. As soon as man was created, he forgot his essential blissful nature and began to run after sensual objects to seek his pleasure through sensual pleasures, to exert, to do selfish Karmas, to realise his objects of desire. He lost his original freedom and became a slave to his senses. (desire) and Karma (action) are the knots or Hridaya Granthis that have tied the deluded Jiva to the material world.

Desire is strengthened by hope and anticipation and repetition. Desire consists of three parts, viz.,

*(Kamana) and preference. If you remove attachment through dispassion, discrimination and enquiry may remain for some time. It will also perish through discrimination. *Therefore remove attachment discriminate between the real and the unreal. Persist in your enquiry. *There are three sorts of attachment to an object or a place.**

You may have a preference to coffee or tea, brinjal or potatoes and the like. However nice may be or a Bengali or a Punjabi will have preference to his own dishes. It takes a long time to destroy the

**Every action is an outcome of some motive. Motive is nothing but some instinctive impulse or desire.*

Any activity is an endeavour to attain a goal. There is a vital impulse or urge to action. The consequence

There are the reproductive instinct, the pairing or sexual instinct, the instinct of self-preservation from injury, instinct of combat, instinct of curiosity, herding instinct, instinct of repulsion, instinct of assertion, instinct of laughter, the Bania or Vaishya instinct through which one exploits comforts, the instinct of lordliness through which man tries to lord or domineer over others, and tries to destroy others who are more powerful and influential than him.

Man wishes to have children to maintain the race or line. This is reproductive instinct or Putra . This is the sexual instinct. The strength of the sexual desire depends upon the intensity of sexual impulse and its influence on the mind. It is a force suddenly communicated to the mind. The sexual impulse is compared to pure food and Atmic enquiry.

Man wants to preserve himself. Hunger is a self-preservative instinct. In time of danger, he wants to escape. This is the instinct of escape. He wishes to fight when he is insulted. This is the instinct of fight. He wants to know things. This is the instinct of curiosity. He wants company for talking. He wants to have a comm

instinct. He has an inherent attraction or repulsion for certain persons or objects. This is the instinct that wants to assert himself, My view alone is correct. I can do anything and everything. I am intelligent, a scholar. This is the self-assertive Rajasic instinct or the instinct of assertion. He has special instincts that fondles and caresses them. This is parental instinct. There is the instinct to retaliate.*

*According to Gita impulse is Vegam or force. *Lord Krishna says, He who is able to endure here in his body, the force born of desire and passion, he is harmonised, he is a happy man (V-23).**

Just as the petrol or steam moves the engine, the instincts and impulses move this body. The instincts create habits and activities. They give a push to the body and move the Indriyas to action. The instincts create habit and driving power by which all mental activities are kept up. These impulses are mental forces. They are the life lies in them. These impulses operate through the mind and the intellect.

*If you withdraw the fuel, the steam engine will cease working. If you remove the main spring of a watch, it will do not supply petrol to a motor car and an aeroplane, they will not work. *Even so this body will be motionless if the instinctive impulses are taken away from the organism.**

**Conquest of desires is conquest of mind, because mind is nothing but a bundle of desires.* Annihilation of state of desirelessness is the highest Nirvikalpa Samadhi.* Desire is a dire enemy of peace, devotion and*

If you entertain a desire to possess an object, then only the object gives you pleasure. Therefore do not

Woman in herself is not handsome for man. She is beautiful only in proportion to man's desire for

Urvasi's beauty even in the brow of an ugly woman. A sage or a man of discrimination has neither

*A beautiful woman loses all charm and becomes an object of repulsion after coital orgasm, when
man. Beauty is a mental Kalpana only. What is beautiful for one is not so for another. The man p
woman and sees highest beauty even in an ugly woman. *This is all due to the working of the mi
heaven and heaven in hell.**

*Control the senses first. Destroy the desires through discrimination, meditation and Atmic enqui
Satchidananda Brahman.*

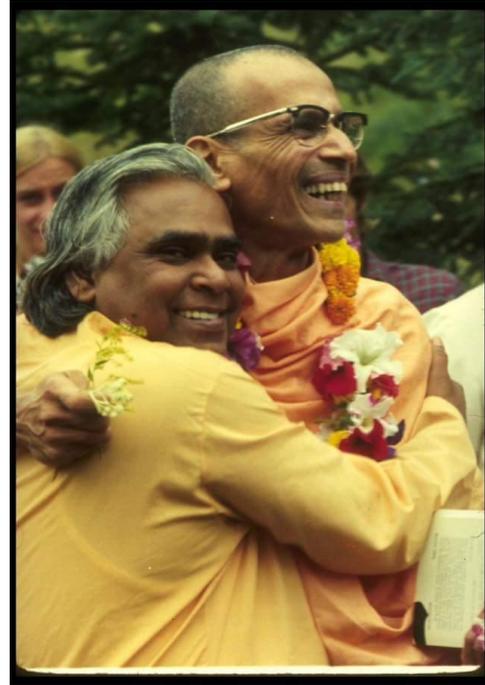
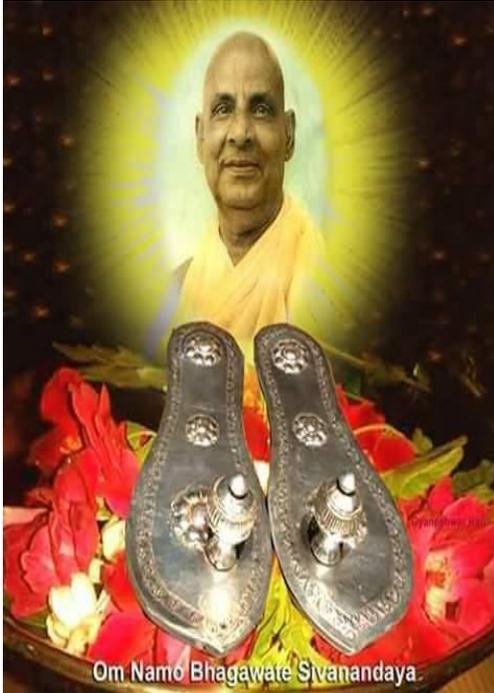
*May you be established in your native, pristine state of divine glory and splendour which is beyo
intellect, wherein there is neither urge nor impulse nor instinct, neither conation, nor cognition,
Trishna, wherein you enjoy perfect peace, bliss and joy through meditation and Nirvikalpa Sama*

EARN YOGA FROM THE GURU OR YOGA TEACHERS....

<i>DO NOT LEARN YOGA THROUGH BOOKS OR GADGETS....</i>
<i>PRACTICE YOGA DAILY.....THIA LEADS TO YOU GOOD HEALTH AND PEACE OF MIND.</i>

Hence,Be Happy.Makes others Happy.....

*Yoga Shows the Way.....Practice Yoga Daily and follow the foot steps of
Gurudev.*



Don't worry and be happy. Make others happy.

For further details, please contact **SIVANANDA YOGA KENDRA,**

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